

## One More Lift Bro. Copp.

It seems from Bro. Copp's last article in opposition to a salaried ministry that he wants another lift before he will be "out of that dangerous and destructive rut." Well I will endeavor to give it him, and if he is not impervious to reason and truth, will set him safely on the solid rock and gospel ground. It would appear from his article that I am a lover of filthy lucre, only "after the money caring nothing for the souls" and spiritual welfare of the flock. Well I will here make a truthful statement then Bro. Copp, may draw another inference. I am this year receiving a salary. Have entered into a business like agreement to supply three congregations with preaching, I visit them monthly for a stated amount, and in order to perform the labor I travel 700 miles by rail and pay out about 20 dollars monthly, and have enough left, not "to set up saloon keepers in other business," but to pay for my clothes that I wear out while doing the work and perhaps five dollars per month to devote to the support of my family. I manage to save this by close economy traveling night and day losing sleep and frequently omitting to take my meals when hungry. And so far from these churches being the rich 1,000 or 1,200 salary paying churches, two of them are very poor, I organized them last winter, one of them only had three members to start with, it now numbers 28, I have stood by these three churches since, for the reason that if I did not they would have no one to break the bread of life to them, and I believe they will all testify that I at least I think as much of their souls as I do of their money. If money was my chief object I could find other ways to get more of it.

I don't know where my brother gets his information that Sam Jones is an illiterate and uneducated man, I learn from his biography and the introduction to his sermons, that he was born of noble ancestry, in the state of Alabama and was reared and educated in Chartersville, Georgia, entered the legal profession, afterward abandoned it for the ministry, was admitted into the North Georgia Conference of the Methodist Episcopal church, south, and sent to the Vanwert circuit, and for a period of eight years served as pastor of various circuits in his conference, and every one knows he received a salary for his service, and since he has become an evangelist it has been increased so much that he can use a large surplus to set up saloon keepers in other business this he could not do before.

The M. E. church supports their superannuated ministers. But those who labor in word and doctrine they pay a salary wages; this is right, Christ says the laborer is worthy of his hire. A salary presupposes service rendered. Many are entitled to support that have no right to a salary.

I have labored in the ministry for over 25 years I have made it my first and principal business, and I have always labored for churches that believed in a supported ministry. And I haven't received ten cents per day for that time in the way of support. I have a large family to support. The result is I have never been able to own even a small home, or to educate my children or even to send them to Sabbath school. In the face of these facts and this experience, I condemn the supported ministry system which experience has taught me, means nothing more nor less, than that the minister should support himself or starve—his family go half fed and half clad.

The poor minister must "leave the word of God to serve tables, and not give himself "wholly to the work." "Continually to prayer and the ministry of the word" as the scriptures teach he should do. He can not "study to show himself a workman approved of God, that need not be ashamed, rightly dividing the word of truth," unless he gets a salary; hence, the great number of poor preachers there are in the churches who believe in a supported ministry, and those who do get rich, get so by neglecting their calling and spending their time in rambling for the mighty dollar then when they attempt to preach they are only good for one thing, that is to kill time and bore the congregation to death with ignorance. But if like yourself they are rich before they are called to the ministry they

ought to give their services and time free to the poor, for they don't need either salary or support from the churches. I have nothing to regret for having said in my former article that we, the Brethren, have no use for a congregation that will not do what it can towards raising the minister's salary, for the distinguishing future of our church is, that we take the "whole gospel and nothing but the gospel." If Bro. Bashor ever condemned in his preaching a salaried ministry, it was the ministry and not the salary he condemned, for he has been accepting a salary for several years past.

You want me to give authority that a salary is scriptural and that the apostles ever received it; this I will now do, and at the same time dispose of your scripture quotations in harmony with the doctrine. All good standard lexicons agree in defining salary as a fixed allowance, or wages for services rendered. They also define the word hire, to mean, wages, compensation, &c. Now keep these definitions before your mind while we quote and apply the scriptures.

Christ the Great head of the church said, and He said it in reference to this very subject, as you will see by referring to Paul's letter to 1 Tim. 5: 17, 18. "The laborer is worthy of his hire." Luke 10: 7. In the 9th chapter of 1 Cor. Paul says, "They which minister about Holy things live of the things of the temple and they that wait at the altar are partakers with the altar." Even so hath the Lord ordained that they which preach the gospel should live of the gospel." If you want to know what is meant by living of the gospel, see what is meant by living of the things of the temple. God's ancient ministers under the law were set apart to their holy service and maintained with their families by the church. Please read the 18th chapter of Numbers and other scriptures on the subject, and you will see that the tenth part of the income of the nation, together with the best of the oil, the best of the wine, and of the wheat, all the first fruits of the land and of the flocks, were to be given to the priests, their sons and their daughters with them, by a statute forever. For, saith the Lord, it is their reward for their service. Even so hath the Lord ordained that they who preach the gospel should live.

Paul declined accepting his salary at Corinth for more than one reason, but I shall at present notice but one. He did not need it, for he was at the very time receiving a salary from other churches. Hear him in second letter explain, when he learned that they had become offended on account of it.

I, said he, have robbed other churches, taking wages (salary) of them to do you service, and when I was present with you and in want, the brethren, which came from Macedonia ministered unto me, see 11th chapter of 2 Cor. None of us is too poor to preach for one church without compensation.

If we are at the same time receiving sufficient wages from another church. And at Thessalonica he says he worked to set an example for some of the lazy church members to follow. But even there and then he was being paid by the church at Philippi, as you will see by reading Phil. 4: 15, 16. So you can see how easily we dispose of your texts you quote against us. Paul in Gal. 6: 6, says, "Let him that is taught in the word communicate unto him that teacheth in all good things." If all would do this a sufficient salary could be paid to all our ministers and it would not take the tenth of their income to do it either, Paul said to the Corinthians "If we have sown unto spiritual things is it a great thing if we reap your carnal things." Now I think I have clearly shown from the word of God, according to the true and obvious meaning of the language. That Christ taught and that the apostles received a salary.

Now I have one assertion to make, and make it too without fear of successful contradiction, from a Bible stand point, it is this. That all the apostles "for working" forsook all worldly pursuits, and gave themselves entirely to the work of the ministry. Except Paul and Barnabas who for special reasons, other than for their support, labored with their hands occasionally, but continued in the mean while to draw their regular salary. It is probable that when they needed a few weeks rest from their parochial labors, instead of having a

jolly time at the sea side or summer resort, they occupied their time in teaching the lazy church members how to work. this was good for them physically and mentally. Very invigorating and the custom commends itself to modern ministers.

This being so they undoubtedly received a salary for the support of themselves and their families as the Lord ordained. Diligence in business requires a business like contract between pastor and church it is reasonable and scriptural, all work by that rule and all will be well.

J. A. RIDENOUR.

## Life Everlasting.

A dear mother lay dying. For years past that hoary head had been the crowding glory of home in all the affairs of family life her advice had been deemed precious, for she sought the wisdom that cometh down from above, and the confidence reposed in her judgment was but the evidence of the guiding hand. Through the trying period of young maternity, as through the riper years of motherhood, and when at length others now matured had assumed the burden it had been hers to carry, and age had silvered the locks and diminished the physical vitality, her trust in the dear Redeemer had deepened and strengthened until with the apostle, in cheerful assurance, she could say, "I know whom I have believed." Never had she appeared more beautiful than while awaiting the summons to come up higher. Her children to the fourth generation had gathered around the bedside. The tenderness and love shown there were but the fruit of her own planting in the years gone by. Grandmother was loved because mother had first been the all in all. As the last words were spoken to each in turn in the realization that the parting would be for a little while only one surprised at such calmness in the very face of the King of Terrors, exclaimed: "Why, this is not like death!" "Death," said the departing saint, as a new light appeared to gleam in the dying eyes and a momentary strength was imparted, "death, why this is life everlasting!" In a few moments the spirit had returned to God who gave it. The reality of the Christian, the comfort of a child-like trust in Him who has promised us all things, both for this life and the life to come!

"Jesus, Thou Prince of Life,

Thy chosen cannot die;

Like Thee they conduct in the strife,

To reign with Thee on high!"

—SEL.

Fools seek notoriety by their oddities.  
Inquisitiveness is the creation of indolence.  
Ignorance too often mistakes conceit for dignity.  
It can not be gain to die till it is Christ to live.  
He that is afraid of solemn things has probably solemn reason to be afraid of them.—SPURGEON.

## In Memorium—A Good Man Fallen.

Died in Kansas City, Mo., Sept. 10th, 1886. Bro. Amos W. Graybill, aged 40 years, 8 months and 30 days. Bro. Graybill suffered from poor health for some time. He spent several months in California last spring. Returned in the early part of the summer and placing temporal affairs in order, started on the 7th of Sept. for California with his family; but only got to Kans. City, where he died in Union Depot Hotel. His remains were brought home to Morrill and interred in Pony Creek burial ground, today. His funeral discourse was preached by Eld. Enoch Eby, of Ills. In brother Graybill this community has lost one of its best citizens. His church (German Baptist) one of her most devoted and pious members, and deacons. No known enemy of his exists in this community. He lived here many years. When viewed from the standpoint of self-interest, he was generous to a fault, a kind father, and affectionate husband, a humble Christian a spotless neighbor. A good man has gone from our midst. Peace to his ashes and God's blessings on his family.

W. J. H. BAUMAN.

Morrill, Kans.

DIED—Addie Olive Davis, daughter of W. O. D. and Sister K. M. Davis, aged 3 weeks, funeral service by R. Ward of Smithfield, Pa.

The lounge is empty—poor baby is dead.

The angels have taken our pet;

From our homes and our hearts little darling has fled

Away from the world and its strife;

But her image we'll never forget,

Heaven claimed her and took her young life.

Her chamber is vacant—the sweet childish voice

Is hushed in the stillness of night.

In the grave we have laid her to sleep,

Neither cares can annoy her nor fears can alarm

Our loved one no longer with glee may rejoice,

Her kisses we can not receive

There she safely reposes from danger and harm,

And soon we'll meet her to part never more.

Clarence S. Coffman was born Sept. 25th, 1884; died Aug. 8th 1886, aged 1 year 10 months and 14 days. Subject of this notice was son of Bro. David Coffman.

E. B. S.